

# Thunder Stick

The Journal of Vancouver M.E.N.



The views expressed in this journal are not necessarily those of Thunder Stick or Vancouver M.E.N. We hope that the newsletter will stimulate a lively and constructive discussion and a further development of a positive mode of being. We welcome your ideas in either article or letter form and will publish them as space permits. We reserve the right to edit letters and articles submitted.

**into the Black**

Vancouver M.E.N. would appreciate any information our readers can supply regarding meetings and contacts in other Canadian cities.

**Articles and Authors:**

Michael Bonnett, Graham Gowen, Greg Kelly, David Hanley, Terry Keenan, John Macdonald, and others.

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Robert A. and a group of friends.

New insights into Masculinity

Strike a Deep Chord in Many Men

William T. Hopper of the tribe and his others

his view of the last movement

Economic Policy Part II

James Davidson traces the steps toward a developmental model of ecological consciousness.

About Vancouver M.E.N.

Events Calendar

What's up for the coming months

Directory of Services for Men

We have compiled an extensive resource directory for men's work in the Pacific Northwest and elsewhere.

Thunder Stick: a lot of wood tied to a pole, through, usually made of cedar, with intricate carvings and which was used especially by the Indian Aborigines.

Chen, Robert, and Robert Schumacher, photo of Chen from his book, which was his first book.



# Contents

Editorial . . . . .	3
Who are we, and where are we going?	
Into the Black with Meade and Bly . . . . .	3
One man's perspective on men's work and men's issues.	
Journey of the Ants . . . . .	6
Doug Mckegney shows us life on the edge — of the river.	
An Interview with Guy Corneau . . . . .	8
A prominent Jungian analyst talks about men, women and relationships.	
New Insights into Masculinity Strike a Deep Chord in Many Men . . . . .	11
William Thorsell of the <i>Globe and Mail</i> offers his view of the men's movement.	
Ecomasculinity Part II . . . . .	13
James Donaldson traces the steps toward a developmental model of ecological consciousness.	
About Vancouver M.E.N. . . . .	20
Events Calendar . . . . .	22
What's up for the coming months.	
Directory of Services for Men . . . . .	25
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*Thunder stick*: a slat of wood tied to the end of a thong, usually made of leather, which makes an intermittent roaring sound when whirled about. It is used especially by Australian Aboriginals in religious rites. (Webster's)

*Cover photograph*: Robert Semeniuk photo of a Deni Aboriginal Chief from Indonesia standing watch over his village community.

## Thunder Stick

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*Thunder Stick* is a publication of the Vancouver Men's Evolvment Network (M.E.N.). Further information is available by calling (604) 290-9988. This number will provide updated event news and the opportunity to direct a message to any aspect of Vancouver M.E.N.

Please direct mail to:

**3392 West 34th Avenue,  
Vancouver, B.C. V6N 2K6**

The views expressed in the letters, articles and advertising of *Thunder Stick* are not necessarily those of *Thunder Stick* or Vancouver M.E.N. We hope that this newsletter will stimulate thought, provoke discussion and further the development of a positive male mode of being. We welcome your ideas in either article or letter form and will publish them as space permits. We reserve the right to edit letters and articles submitted.

Vancouver M.E.N. would appreciate any information our readers can supply regarding men's groups and contacts in other Canadian cities.

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# Editorial

It is obvious to everyone by now that the mass media has discovered the men's movement. What they think they have discovered and what they have to say are quite confusing. We do not want to add to this confusion but feel it is time for us to begin a dialogue with you on the 'men's movement,' or, as Michael Meade would say, "men's movements." Graham Dowden's article 'Into the Black with Meade and Bly' is a very specific response to a number of articles about the men's movement. William Thorsell gives a broader perspective touching on fundamental perceptions of human nature and of politics. James Donaldson continues his comments on Ecomasculinity as

he reaches for a new understanding of masculinity and the place of men in the world. Lest we take ourselves too seriously Jeff Reid provides a cartoon perspective on the men's movement.

Vancouver MEN, which supports events that contribute to the psychological, emotional and spiritual growth of men, is sponsoring an unusual pair of workshops this April with Guy Corneau. Corneau, a Jungian analyst from Montreal, was here last year leading a workshop on fathers and sons. The subject this year is 'Mothers and Sons', and there will be two Friday night lectures and two weekend workshops, one for men only and one for women only; women who are mothers of sons.

For men the workshop provides an opportunity to explore issues of bonding and separation from their mothers and the impact of these issues on their relationships with women. For women there is an opportunity to explore their issues of bonding and separation with their sons as well as their relationship as women to their sons.

Vancouver MEN recognizes that most single parent families are led by mothers on very low income. Given this reality we are providing a full registration subsidy for up to 40% to mothers attending the workshop. Contact Vancouver M.E.N. for details.

*David Hanley*

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## Into the Black with Meade and Bly

### Graham Dowden

**I**t's open season on the men's movement. It had to happen. It was only a matter of time. After what, thirty centuries of lording it over all creation, men are finally taking the weekend off, howling together around the campfire, and trying to remember what on earth they had been thinking of before they started so confidently down that long, wrong road. It is an

alarming spectacle, and the popular press now regularly holds up the part-time wild man as an object of derision.

The cynicism of some women, for a time, is to be expected. But what is surprising (though I'm not sure why it should be) is the nervous response of so many men. With a single ironic question mark (Male Bonding: An Update?) and a knack for taking things out of context, the editor of *Harper's* made Tom

Daly look like an idiot for fashioning a spear with his own hands. In the *Vancouver Sun*, Stan Persky decided the movement was a "fad," declared men's workshops "a bit silly," and recommended the model of his own initiation in the U.S. Navy, which "for better or worse, had real boats, real guns, and a real world to see." Bill Richardson offered 'Ironing John,' a spoof workshop where for a mere \$500 local toy soldiers got to play tag with

*Continued next page*



# Into the Black (Continued)

their archetypes all weekend by wrestling with Bill's laundry and looking for the Wild Man at the bottom of a sink full of Bill's dishes.

Then, just in time for the Christmas stocking-stuffer market, came an entire book devoted to calling *Wingspan* 'Thingspan,' and making jokes about Robert Bly's vests. The front end of Sam Keen's *Fire in the Belly* got spliced to the rear end of *Iron John* to create *Fire in the John*. Amusing, amusing, but a man needs an Iron Belly to keep his sense of humour amidst all this ribaldry.

A truly poisonous attack appeared in the October *Esquire*. Doug Stanton signed up for New Warrior Training with the clear intent of doing a guerrilla exposé of "nineties Real Men who growl and yodel to protect what's theirs (their balls, among other things), weep and moan over what they've lost (their minds, it seems), and kick the world's ass without apology while smiling at feminists." If fear and loathing are what you start with, of course, fear and loathing are what you get. Stanton wept and moaned quite a bit himself over his treatment at the hands of "goons" who wanted him to leave his hair drier behind the bar, and wound up calling the men's movement "a therapeutic circus of monied fellows."

Monied fellows! *Monied fellows!* This was, after all, *Esquire* open

on the desk before me: 'The Magazine for Men' of means. John Berger taught us long ago that you can't separate the message of a magazine's articles from the message of the ads. On one page, Stanton held forth: "The goons stood in a solemn line behind a conference table, longing to be badasses, squinting through a curtain of cheap cigar smoke." On the facing page, the publisher paid the bill: a full-page spread for a thousand-dollar business suit by BOSS, modeled by a boss-looking stud with power shoulders and very clenched fists, photographed sitting right on top of a strangely pensive third world beauty (presumably not a boss).

I recalled that Persky himself, that implacable foe of the loin cloth and the hair shirt, had come out not too long ago in favour of a Benetton billboard

featuring an inter-racial bevy of flawless faces — white, yellow, black, brown — set off prettily against designer clothes. Eureka! A whole new dimension to the concept of political correctness. Yuppies of colour!

And when the *whores de commerce* aren't attacking the men's movement, they're co-opting it. There's a new beer commercial that cuts from a hairless guru to a stone god to a scene of half-naked men dancing round the fire, and then, via images of bank towers and turning gears to guess what, a beautiful babe in swimwear walking endlessly toward us as seen through the neck of a bottle, which is also a telephoto lens, which is also a gun barrel, which is also, as always in these commercials, our good old tireless buddy: one-eyed Jack. Bang, click, pop, honey — you're dead.





But here and there, among the cheap-shot artists and parasites, serious people are asking questions that need to be asked. Clearly, for example, there is still widespread confusion about the politics of the whole thing. Betty Friedan, an American feminist, apparently told Stanton she thought "these Wildman and Warrior weekends are an attempt to rigidify the macho mask."

Nothing, I submit, could be further from the truth. Everything I've listened to and read has been so deeply rooted in concern over racism, poverty, gangs, urban blight, homophobia, abuse of women and children, environmental pillage, and rampant materialism that I wonder how anyone who has been paying attention could not know where the heart of this movement lies. At a recent Robert Bly and Michael Meade workshop in Tacoma the issues of war and peace were broached. At the time, Bush and Schwarzkopf were rampaging through the Gulf. When the men in the audience began expressing their true feelings, neither Bly nor Meade looked at all comfortable with the number of pro-war sentiments expressed. But a large contingent of disillusioned Vietnam vets was also in attendance. Their contributions made it clear that this movement has enormous potential to re-empower men who have been wandering in an emotional and political wasteland for decades.

The concept of re-empowering men, of course, is what makes so

many women so nervous just now. Most of my female friends are having a very hard time seeing the men's movement, especially when rituals of phallic potency are so *reportable*, as anything but a last-ditch attempt to hold on to the levers of power. But thrusting office buildings, V-2 rockets, tanks with long cannons on them, and all the aggressive, genocidal apparatus of the military / industrial complex were not built by men who were secure in their gender identity, but by overgrown adolescents who were not. "Big Toys for Big Boys" is how Robert Bateman describes it. Robert Moore says *patriarchy* is a misnomer for a system that is in fact a *puerarchy*. Women and children get beaten and killed not by men who feel powerful but by men who feel impotent, and who can only imagine using fists and guns to get even. The men's movement is not about growing bigger, it is about growing up.


Politics aside, there is the question of therapy as theatre. Men work at regular jobs and live in regular families all week, then take off for a day or two of face-painting, mask-making, chest-beating, roaring, weeping, slobbering, grunting, dancing, and hugging perfect strangers. Then, doubtless via a decidedly strange Monday and a rather odd Tuesday, they settle back into the ordinary rhythms of their middle-class lives, and so what? What possible difference can a few days of such artificial mumbo jumbo make in the ongoing lives of real people, especially if they're white and

male and employed, and to that extent, empowered already?

Well, let me say a word about my own first (and so far my only) day-long men's workshop, the aforementioned Bly and Meade event in Tacoma. Unlike poor Stanton, I did not have my wallet and watch confiscated at the door, and I was not treated like a maggot by 'goons.' But things did feel decidedly weird at first.

It was a safe enough venue. This was a university, after all. On the sidewalk outside the auditorium, six hundred of us, all 5' 11", all between 35 and 55, all looking remarkably like me, lined up in orderly fashion, two by two, like odd couples waiting to go aboard the ark. But where were the black men? Where were the red men? Where were the men with their caps on backwards? Were the old men too wise to

*Continued Page 18*



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# Journey of the Ants

Doug McKeagney

Once upon a time, in the middle of a Great Forest, a big hollow tree leaned out over a river. Long dead, its roots still clung to the rocks and inside its hollow body a large colony of carpenter ants prospered. Day by day they went about their ant business undisturbed and they were content.

Then one spring, during the flood, a terrible thing happened. The flood waters undercut the river bank and with a terrifying rending and splintering sound, not to mention a huge splash, the tree fell into the river.

It will not come as a surprise that the ants were scared out of their wits. A great gush of water swept in through the Hole to the Outside, taking many of their number with it when it swept back out again. The entire Home was wet and now, unaccountably, on its side. They rushed about madly, but very soon all was quiet, except for a rhythmic slapping sound. The ants relaxed and set about effecting repairs to the Home. This work soothed them a great deal and they quickly grew accustomed to things being sideways. But suddenly their home heaved and rocked in the most terrifying and inexplicable way. More water gushed through the Hole to the Outside. One group of ants stampeded in panic to the far end of the Home, and when

they could go no further set up a chorus of wailing and screaming that grew to a peak when, just as suddenly as the rocking and splashing had begun, it ended. The ants stood in stunned silence, hearing only the rhythmic slap, slap that some of them had actually begun to like.

"We did it!" one of their number exclaimed, "We stopped it with our singing!" "You know, that's right!" added another, and another, and another. And as a single ant they rushed back to tell the others how they had saved the colony with their singing. But rushing toward them at equal speed was another group of ants who looked most peculiar, for they were jumping up and down, up and down as they scrambled in their haste.

"We did it!," these strangely behaved ants exclaimed, "We saved the colony! We jumped up and down, up and down, and

the rocking went away. It worked!"

"Oh bullshit!" The singers exclaimed. "We stood in a group and sang, and that's what stopped it!" The jumpers were dumbfounded. "Stood in a circle and sang, wasting the colony's energy like that, when you should have been jumping up and down! Idiots! Wimps!"

The two groups stood glaring at each other when suddenly the rocking began anew and water gushed in. As a unit each group wheeled and ran to its end of the Home, the singers keening madly, and the jumpers hopping up and down, up and down, as if their lives depended on it, for they did believe that their lives depended on it. In time the rocking and gushing ended as they had before, and the ants rushed to the centre where they confronted one another.

"We stopped it!" proclaimed the singers.





"You made it last longer" countered the jumpers, "by doing the wrong thing. You are a menace to the colony!"

"If you had been singing, it would have ended sooner" the singers responded, primly, and this primness drove the jumpers nearly to rage. And so it went.

Every time the Home rocked, one group sang and the other jumped and they could never agree which method actually got the job done. In time, they built more and more of their life-styles around these beliefs. Ants from each faction took time to explore the deeper meaning of these events in specially formed ant's groups. Still others became adept at various ritual practices.

Then one day a particularly large gush of water sucked a dozen ants, some from each group, out through the Hole to the Outside and deposited them on top of the log, dazed and shivering. Most went Outside only occasionally, and they couldn't believe their eyes. Everything was mixed up. The river, which used to be down below them and off to one side, was all around them and only inches away. And the other trees were so far away! Looking ahead, they could see rows of white topped waves, which were getting closer and closer. Suddenly, the tree began to roll and pitch, water splashed around and the accidentally enlightened ants scrambled below to tell the others the news. "Come sing with us" some ants cried out to them. "Time to jump," said others, "it's very important!" "No, wait, it's not necessary," responded the

accidentally enlightened ones. "That rocking and gushing is just because of the waves. Our Home has fallen into the river. We have to get to shore."

"Lock them up!" screamed the singers, "They've lost it, they're raving."

The reluctant dissidents held their ground. "No, its true. Just look out the Hole to the Outside!" The jumpers were incensed. "Your egos are out of control."

"For Chrissake," pleaded the accidentally enlightened, "it's just a bunch of waves, we've got to get out of this tree!" The jumpers and the singers erupted in rage, "Wimps!" "Macho ants!" "Crazies!" Abuse flew as thick and fast as the water splashing through the Hole to the Outside. At that very moment the rocking stopped with a sudden bump, and the beleaguered dissidents rushed for the Hole to the Outside, followed by a few curious singers and some disaffected jumpers.

The Home was cast upon a beach, and the flood waters were receding quickly. Ahead stood the Great Forest, full of promising old trees. The ants at the Hole to the Outside turned and called, "Quick, here's our big chance, we can get to a new tree."

"Go away" said the singers, "we have to practise our chants."

"Fuck off and die," cursed the jumpers, "jumping is hard work. We have to keep fit." The ants at the threshold all looked at each other and shrugged. They

swarmed down the log and onto the sand, avoiding puddles and mud as they went. In the background they could hear angelic voices and the rhythmic pitterpat of tiny ant feet on wood. And it occurred to them that they would miss their old friends.

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"What now seems to you opaque you will make transparent with your blazing heart" (R.M. Rilke).

Facilitated by Marcia Jacobs R.S.W. and Alexandra MacGregor, Reg. Psych.

Date: Saturday February 22,  
10 am — 5:30 pm.

Fee: \$100

For information and registration please call  
732-0918 or 261-1053.



# An Interview with Guy Corneau

**Q** You're coming back to Vancouver in April to talk about the relationships between mothers and sons. What are some of the issues for sons and for mothers?

**A** It's really out of the issue of the absent father. If we put ourselves back in the family situation when the father is absent symbolically, either absentminded or cold and defensive, or literally absent, it means that very often we have a woman there who will try to compensate for this absence by trying to do both jobs.

Then, with all her devotion and love, she becomes too present for the kids. This will bring up certain issues, both for the mothers and for the sons, because I think they become stuck in the same contract. In fact, I go so far as calling it the Mother/Son Couple, because it does function as a couple, you know, with codependency contracts and that kind of thing.

Very often when women are disappointed with their relationships with their partners, they will then turn their needs to the first or second son, the other man in the family who then switches position to that of substitute husband.

These mothers are trying to satisfy their own affective needs in their relationships with the sons. The problem there is that she stops functioning as a woman and simply becomes a

mother. She becomes stuck in the role and function of mothering. In doing so she's going to frustrate many important needs. She may frustrate her own autonomy and separation needs. She may frustrate her own need for what we call aversion, the need to say "No, I don't want this or that." She will start to suppress her own aggressive or even violent reactions towards the kids or her partner in order to remain the good mother. Also, she may be disappointed at the sexual level and will start to suppress and frustrate that need as well.

I think many women are simply engulfed, submerged, by the mother archetype. This cannot but happen. Of course, to become a mother is such a profound experience it can only change and transform her. So, this is bound to happen. But soon, she must start to remember the woman. Otherwise if she invests her whole life into becoming a mother it means she will not allow her son to become anything other than a son.

She will imprison his identity into remaining a son and making the same sacrifice as she did herself. If she sacrificed her own autonomy to remain a good mother, her assertive drives, her sexuality in order to be a good mother, she will ask her son to do the same things.

For men, it means all these territories around autonomy,

separation drives, aggressive drives to say no to a woman, for example, will all become shameful, because they are not allowed in the family, basically because the father is not there to validate and model them. So, many men will start to carry their sense of play, their sense of and need for autonomy, their sense of assertion, outside of the family.

Then, when they enter the couple they will do the same tricks — play, sexuality, assertion remain outside of the couple. In the house they're boring as hell. Their partners are saying, "He's very nice. He changes the diapers. He plays with the kids. But, he's not there. He washes the dishes, but he's not there. I'm alone. We've not made love for six months."

The guy leads a kind of double life in order to escape the mother in the family, playing the same trick outside in the couple, because there was not enough separation from the mother. With men who are raised fairly close to their mothers it doesn't create men who are more intimate with women. It creates men who are afraid of women. The more there is confusion with the mother, the more there is a fear of intimacy.

**Q** What can mothers do to help?

**A** What I try to tell mothers is that you must remember the woman all the time. If the



father is not there you must remember to have a life outside of the children. You must have a symbolic third there who will take you away from the kids rarely. It can be another love, another passion, it can be a hobby, it can be a circle of women, work, anything that forces you to separate from and, in fact, frustrate the children.

They must accept that not to frustrate the kid is not doing a good job. To be the perfect mother that society is trying to push on them is not a good idea. I have a lot of research showing now that children do need a lot of frustration. When the father is there, a father who does not listen just to the kids but can challenge the kids through his own interest can be very good for the kids, because they have to switch gears. The world of the mother is too much in harmony with their own needs and they need someone who takes care of them in a different way.

They need the security of harmony, but they also need the challenge of insecurity. They then learn to be active, to assert their own needs, to answer their frustration, to answer the traumas of existence.

Those who have been raised very close to their mothers are often not able to defend themselves, not able to master the stresses of life, are not able to go through important traumas. In fact, they are impaired with the same problems as the mother. The mother felt guilty a lot and

*Continued next page*

## Exploring A Deeper Masculinity: A Weekend Gathering For Men

Men today have begun to explore a masculinity that expresses a deeper and more passionate desire for life and that does not oppress women, children and other men.

This weekend will provide a safe and supportive space for men to get in touch with both their joy and pain. In the style of Robert Bly and Michael Meade we will use stories, myths, poetry and drumming to share and explore issues of anger, grief, intimacy, and father/son wounds.

**GEORGE SCHWAB      DAVID HANLEY**

is the initiator of the Vancouver MEN's **Wisdom Council** and **Myths After Mid-night**.

Through his unique blend of mythology, spirituality and psyche he has touched the lives of many men. His voice is one of many that speaks the truths of what it means to be a man in these changing times.



has a degree in Adult Education and has been leading work-shops for the past 25 years. He

has been active in men's work since 1989 and is editor of **Thunder Stick: The Journal of Vancouver MEN**. David's commitment to men's work stems from and is rooted in his growing awareness of himself through his participation and involvement with the community of men.

**A weekend  
residential workshop**

**Friday, March 27th, 6:00 p.m. to  
Sunday, March 29th, 4:00 p.m.**

At a YMCA camp one hour drive from Vancouver.

Cost: **\$160** (\$140 if registered before March 1st)

Registration: Send \$50 to **Hanley & Associates  
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Deposit not refundable after March 20th.

For information phone David **733-3351**



## Guy Corneau (Continued)

pushed a lot of guilt towards the kids. That's one aspect of it at least.

One simple thing mothers can do is ask themselves the question, "If I were alone what would I do now?" Sometimes they must respect that voice, knowing that a frustrated human being is not a good parent.

**Q** *We've noticed in men's work that the first issue that gets dealt with is father. The issue with mother, though, is much more difficult to get to. There still is this mom and apple pie thing and never criticize your mother because she is so self-sacrificing.*

**A** What you're saying now is exactly at the core. It's that the good apple pie mother is pushing guilt on to the son and the son feels guilty himself. She could not express aversion. The son would also be stuck in the same guilt when it comes to assert himself.

I think the road to fighting back a mother complex is really learning to take care of yourself, to be able to wash, cook, choose your own clothes, all these really basic things.

**Q** *Some of us still have problems doing that.*

**A** I know, I know, because the contract between the mother and the son is, "I'll take care of these things. You don't have to worry about them." So you don't learn independence. Many men

go on into a couple and ask the same thing from a partner and will never become independent, will never have a chance to rejoice in their own individuality. They are not good partners because after a while they lack vitality. They're asking for a second mother instead of a partner. You're not dealing on equal terms.

**Q** *What other positive ways can a son deal with this?*

**A** I think it has to do with daring to assert oneself in a couple, to review one's own inner world and vulnerabilities but also therein to set the limits even if it's unpleasant, even if you're the bad boy. The good mother demands a good boy and we enter the couple and you are Mr. Nice Guy and the good boy all the time and the good boy is not rooted in our core identity. It's rooted in trying to respond to an image we think women have of us, which is very often a total fantasy anyway.

Trying to be Mr. Nice Guy doesn't work. Then you see the aggression come out. When you start to explore this and place it back into the relationship with the mother, I don't believe it makes for men to be more angry with women generally. He may be more angry at women trying to mother him all the time. He may be more angry at this behaviour, but not more angry at women. I think it will be the contrary. He will now direct the anger at the right place towards this fear of being devoured and all that is

coming from the lack of separation from the mother. The way out of the mother complex is pleasure. That was forbidden. So, one needs to have a life where there is small pleasure every day, not only the big holiday at the end of the year, to own one's right to assertion, exploration, sexuality and to fight the inner guilt from the mother complex.

The route for more autonomy is also in the couple and that, paradoxically, allows for more union with your partner because you give to yourself and you take the space to breathe. There is much less frustration, more relaxation, more fun, more enjoyment of life. Life with a woman becomes easier.

I think exploring this thing with the mother is very, very crucial and important.

### *Relating to the Goddess Within*

Join us for ten spring evenings as we devote ourselves to establishing and deepening our connection to the Goddess Within for the joy of enhancing and enriching our lives.

**Dates:** Beginning March 2,  
7 — 10 pm.

For information call  
Sharon Hanley, 733-3351.



# New Insights into Masculinity Strike a Deep Chord in Many Men

Article taken from the October 5, 1991 *Globe and Mail* by William Thorsell, Editor-in-Chief

**M**any men find resonance in Robert Bly's *Iron John, A Book About Men*, despite a superficial campaign of dismissal against it by "progressive" males and opaque feminists. Deep-seated suspicion of psychology from the left still inhibits discussion, but nothing can obscure the recognition that many men experience in reading *Iron John*, which has been on The Globe and Mail's national bestseller list for 45 weeks.

Mr. Bly argues that we have lost a working sense of masculinity in North America, that men have become confused about their male identities and roles, that alienation, violence and cultural decline are linked to the disorientation of males who are not maturely masculine. He does not, as some people quickly assume, blame this on the women's movement or on the fruitful discovery by men of their "feminine side" over the past 25 years. Instead, he explores the loss of ritual, bonding, and teaching within the community of men themselves, whose absence deprives males of true masculinity. One simple passage illustrates his point:

"A dear friend told me a story. This man's father fled the family in shame when his son was 5, and the son felt for years shamed himself through this abandonment. In his twenties, the son went to Japan and spent 10 years studying the martial arts, with a strong mentor. It was only after learning that art that he was able to return to his own family and take his rightful place there. To be without a supportive father is for a man an alternative phrase for to be in shame. Only when a man's interior warriors are strong enough can he go on to the joy of display." Consider a fatherless boy in the context of his peers, and the phrase "to be in shame" strikes home. Growing up without a father is the extreme version of growing up without a proper initiation into masculinity, which Mr. Bly says affects most males in North America. That is why men so often fail in their relationships with women and their duties to society.

Mr. Bly takes us through the Grimm brothers fairytale *The Story of Iron John* in a brilliant illumination of the course from boyhood to healthy manhood. To see this tale unravelled is to marvel at the power of metaphor and the wisdom of our culture over the ages in forming the masculine identity. But it goes beyond our culture. Robert Bly draws many links to the myths and rites of other

cultures to buttress his case for the universality of these insights into human nature.

And there's the rub for discussion in our materialistic age. To posit "human nature" as an independent variable sounds reactionary in the prevailing intellectual climate. Just to acknowledge something called human nature — in this case, a psychology particularly relevant to males — suggests immutability and determinism. That is what has so many people nervous about the popularity of Mr. Bly's book. They fear a return to strict role typecasting that has the effect of marginalizing women, and perhaps some men.

They need only read the book to be disabused of such fear: "Our obligation — and I include in 'our' all the women and men writing about gender — is to describe masculine in such a way that it does not exclude the masculine in women, and yet hits a resonant string in the man's heart. No one says there aren't resonating strings in a woman's heart too — but in the man's heart there is a low string that makes his whole chest tremble when the qualities of the masculine are spoken of in the right way."

To "speak in the right way" is to appreciate the complexity of

*Continued next page*



# A Deep Chord

(Continued)

factors that bear on human health and happiness, including the differences between men and women. There is a numbing tendency in our public life to attack anyone who raises cultural norms or psychological forces in seeking to understand human behaviour. We are pressed to explain everything by narrow reference to material conditions, from poverty to discrimination. In this context, *Iron John* is indeed dangerous. It threatens to open more minds to a profoundly important interior world where public policy holds no sway and the concept of progress itself depends on ideas.

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# **Ecomasculinity Part II**

## ***Toward a Developmental Model of Ecological Consciousness***

**James Donaldson**

I found many common experiences and beliefs in my interviews with fifteen ecological leaders that suggest a theoretical model for the nurturing of ecomasculinity in future generations of men. Each of the eight essential stages toward ecomasculinity is highlighted in the following pages.

### ***Early Nature Experiences***

The earliest memories of ecological leaders center on their closeness to nature. Many remember the woods as the place that shaped their sense of freedom and wildness.

Listening to nature is the core identity of ecological leaders. In the boyhood memories of the woods is the message that everything is related to everything else. The woods represent their secret place of early personal growth and self-fulfillment; and, if the woods are threatened, so is their own identity. Wordsworth's words "the child is the father to the man" are especially true regarding the creation of an ecological sense of self. For many eco-leaders, the listening self in the woods is the seed that eventually blossoms into an awakening ecological mythology

and the environmental vision of a generative adult who knows his/her place, what he/she cares about, and how to care about the place and those who live there.

### ***Early Awareness of Ecological Destruction***

Tied undeniably to the pleasurable memories of the woods is the youthful awareness that the woods may be threatened. Over half of the leaders mentioned that their own childhood wooded areas were now housing projects, and over two-thirds mentioned overpopulation and destruction of their current local environments.

When the destruction is witnessed at an early age it evolves from a personal tragedy to a deep-felt grief that can drive men toward their ecological work with a fierce loyalty. One leader witnessed the transformation of the Tittabawasse River near Midland, Michigan, into a Dow Chemical sewer. Another said that the smoke-filled Willamette Valley of Oregon led his father toward an early death—"smoked his lungs out."

Early awareness of ecological destruction and its consequences embodies itself in young men as

personally experienced environmental wrongs that they then feel challenged to make right.

### ***Exposure to Ecological Heroes***

Ten of the fifteen leaders interviewed made hymns of praise to John Muir as their primary ecological hero. They praised him as the most successful voice in preserving wilderness and parks where young people can forever make touch with the woods.

Eco-heroes were the single most talked about item of the interviews and each man knew many hero/heroine stories by heart. They especially identified with Muir's "baptism by the wilderness" and his "turning away from a mechanical invention career," but one-third of them also knew of Muir's rejection by his father who said "any man who goes into the woods without an axe is either a sluggard or a scoundrel. The bohemian spirit, the rejection of contemporary visions of society, and the courage of heroes who fought for nature by nurturing and caring in the face of personal rejection, scorn, and ridicule kindled the ecological fire in the bellies of these men.

*Continued next page*



## ***Realization the Contemporary Values are Inappropriate***

The vision of cultural and personal change to a more ecological society was hard won for these leaders. The slow, self-realization that the myths they grew up on were inappropriate was often painful. For many leaders the realization of destructive values and goals was sparked by a teacher or an eco-hero, but this particular generation also saw the destructiveness of many of its cultural myths through the Vietnam war. It is Herbert Marcuse's insight that it is necessary to "negate the negative" in order to affirm a new clarity and establish new patterns.

Debunking the organizing myths of the modern rational man prevailed across the diversity of participants interviewed. The sometimes painful discovery that the artificial environments and intelligence of purely rational thinking are often meaningful but lifeless appears essential to developing a human intelligence that is inter-relational with nature.

## ***New Myths of Origin***

The emergence of an ecological masculine identity often reaches a fork in the road as men grasp

for an appropriate mythology with a relational self-understanding with the planet. Debunking old myths that brought environmental destruction and species extinction is not enough. It is equally the task to provide a mythological identity for the next millennium that will instill reverence for life and place us nearer the woods, so to speak.

Those interviewed understood that myths inform and give the pivotal sense of meaning and direction, but finding a new and vital mythology that reanimates us is not easy simply because it is essential. The Gaia myth gave a number of leaders a new sense of themselves and their relation to the earth. The view of the earth as a living organism involved a genuine paradigm shift that released new energy for an ecological perspective whether in the corporate business community or the agricultural community. Some saw the need for rites of passage for the young that teach respect and good manners with the earth. Many focused on even simpler rituals of vital reaffirmation; for instance, the necessary balance of oxygen is a common denominator for any new ecological myth that must affirm, sustain, and perpetuate the most common of the senses—breathing.

Will the work of ecological mythologists like James Lovelock, Marija Gimbutas and Joseph Campbell bear upon the 21st century as the work of Marx and Freud bore upon the

20th century? I believe, in fact, that their work may be the vital unifying communicative link between all humans.

## ***The Rising Significance of Place***

The center of life in the modern world has been the human person, especially the Western human person. The shift has been to place, the center of one's own core identity. The primary value throughout the interview was that of 'place.'. One leader, David McCloskey, who is writing a book on place, as the way home, said, "if the enduring significance of place is that it not only gives us life but also is itself alive, then we need to find ways to acknowledge this. We need to learn how to give life back to the place, to honor her gifts. Indeed, living in place is a holding on and being held—the land itself has its own story. We need to learn the story of the place, and our place in the story, as Thomas Berry suggests." The primary heroes/heroines were those who had committed their lives to the protection of a place. It shifts the emphasis from being a mere resident to becoming a true inhabitant, from exploiter to dweller. Place as ultimate concern is a significant shift in the gestalt of the human psyche. It reshapes the foundations of a human identity, feminine or masculine.

*Continued Page 16*



## A Day For Men and Boys

For fathers and sons this is a unique opportunity for you to share experiences in the country together.

For single-parent mothers, please contact us if you would like your son to attend: he will be most welcome. Among the day's activities will be drumming, story telling, Native American dancing, stories from elders, pot-luck meals and other rituals. People welcome for a few hours or all day.

**Date:** Saturday March 14,  
10:00 am — 10:00 pm

**Location:** A camp on the  
Sunshine Coast

**Fee:** \$15 (Family rates  
available)

**Contact:** Merve 885-8814,  
Bill 885-6170, Stephen  
883-9991.

Sponsored by Sunshine Coast Men

## The Ritual of Becoming Male

An experiential weekend workshop for men

This workshop will help men explore the processes and initiations of becoming male in our time and culture. Exercises and discussion will focus on the four stages of a male's life:

1. Our relationship with women — infancy and beyond.
2. Our relationship with ourselves — beginning with our initial separation from mother.
3. Our relationship with males — initiation into the world of men.
4. Our relationship with our higher self — spirituality.

**Facilitator:** Bill Cote. Bill has a Masters Degree in Counselling Psychology and has worked with abused children and families for 15 years. In his private practice he provides counselling, workshops, and facilitates men's support groups. In his workshops he incorporates meditation, eastern spirituality, psychology and his learnings, with permission of his elders, from Native American Northwest coast traditions. He studied Native American Northwest coast traditions for five years with Jonny Moses, a Northwest coast Shaman.

**Dates:** Friday February 14 to 16, 7:30 to Sunday 3:30 pm

**Location:** Roberts Creek (Sunshine Coast) B.C.

**Fee:** \$125.00 (meals included).

For information and registration call 885-6170.

## Job Posting

**Little Mountain  
Neighbourhood House**  
is looking for a male to facilitate a Single Father's Group for 2 hours, one evening a week, beginning sometime in the new year. Group skills and an understanding of single parenting issues are an asset.

Please contact:  
Joel, 879-7104.

## Evening of Drumming

Many men have found group drumming to be a powerful experience, physically, emotionally and spiritually once analytic inhibitions are set aside. Whether you are a seasoned or neophyte player, come join us one evening a month for both structured and unstructured playing. Bring percussion instruments if you have them. Extras will be available.

**Dates:** Drumming sessions are on the last Wednesday of every month starting Jan. 29, Feb. 26, March 25, and April 29.

**Location:** The NLP Institute at 2021 Columbia St. (at 5th).

**Fees:** Drop in Fee \$5, proceeds to Vancouver M.E.N.

For more information call Dean Rath (732-7025) or Jon Mara (682-4445).



## Creation of Generative Communities

Ten of the 15 leaders interviewed mentioned that ecology's primary value of community had the greatest impact on their understanding of changes they must make in the ecology of maleness. As one participant put it, "ecology has made me aware of my need to live in a stronger community enterprise to achieve any great collective change in a society."

The average age of the respondents was 42 years. Grief and guilt feelings about being male inheritors of a patriarchal culture drove these men to seek out special friends and a community of intelligence to aid in their creation of new myths and constructive acts. Many of these men took each other back to the mountains, to the wilderness, and found consolation with other men to express their common grief over their losses, the pain of their polluted places.

There seems to be in this generation a collaboration of liberation experiences in late adolescence and early adulthood that gave vital generativity to their construction of an ecological identity. Many mentioned creation of festivals of friendships, rituals, restoration of the sweat lodge for purification, grieving, and

bonding, and family celebrations with ecological purpose. They had twenty years of *Earth Days* as their common memory, and a common network of books and periodicals that reinforced an environmental ethic.

## Beyond the Generativity of the Self

A planetary legacy of well-being was a consistent concern of the men who claimed that ecological awareness had created a new historical and social understanding of their masculine roles. The goal of outliving the self and the notion of generativity beyond their own biological identity was noteworthy in the interviews. They wanted to leave behind them acts of restoring *humus* in the earth, protecting watersheds, saving the deer habitats, safe and sustainable forms of energy—all of which would outlive the self. Some mentioned the influence of the Native American spiritual legacy of living as if the seventh generation were living here, too—a social context that would nourish the future. Beyond Erik Erikson's eight stage of ego development, they saw a new stage of development for the creation of an ecological human identity and a sense of open-eyed hope in an ontologically uncertain time.

## Summation: Earth Day Every Day

In the varied ways in which these leaders express their ultimate concerns for environmental protection, there may be a convergence of historical movements toward a new mythological time. Maybe the strong disavowal of a rapacious and self-destructive society will make way for a historical leap toward ecological sanity. Maybe these men who did not have fathers to establish an identity of environmental integrity will help each other become new carriers of values of place as hearth, sustenance, and the very heart of existence itself.

Maybe there is also a young man afoot for whom these ecological leaders are merely forerunners. Maybe Bly is right that grief is the doorway to men's emotions, maybe the Iron Cage will melt from the heart of the rage, maybe the warmth of the long restrained tears will beckon the wild man to bring back the key to the future. Maybe there is a young boy out there someplace who will fetch the key from underneath his father's pillow and give history a vital, caring, and grateful relationship with nature. Stranger myths have been told.

This article first appeared in *Columbiana*.



# Masculine Rediscovery: A Day for Men

This one day workshop will provide a powerful freeing experience designed to deepen each man's connection with himself, other men and the community at large.

Men today have begun to explore their masculinity in new and deeper ways. This workshop is designed to provide an opportunity to share this exploration and experience with other men. Through stories, poems, drumming, and dance we will explore our new understandings of masculinity.

This workshop is being lead by David Hanley and George Schwab.

David Hanley has a degree in Adult Education and has been leading workshops for the past 25 years. He has been active in men's work since 1989 and is editor of *Thunder Stick*, the journal of Vancouver MEN. David's commitment to men's work stems from and is rooted in his growing awareness of himself through his participation and involvement with the community of men.

George Schwab is the initiator of the *Vancouver MEN's Wisdom Council* and *Myths After Midnight*. Through his unique blend of mythology, spirituality and psyche he has touched the lives of many men. His voice is one of many that speaks the truths of what it means to be a man in these changing times.

For further information call David at 733-3351.

**Date:** Saturday February 29th 9:00 am to 5:00 pm.

**Location:** The Leslie J. Williams Hall, 3851 Willow St. at West 23rd Ave.

**Cost:** \$55 in advance, lunch provided; \$65 at the door.

## Ray Stothers, Storyteller

### Storytelling Workshop

Like to tell stories? Telling stories is our most ancient form of social binding. Besides, it's fun! Over three weeks, take an idea and build it into an entertaining tale.

**Dates:** Successive Saturdays from Feb. 29 through March 14, 1992. 12:00 to 4:00 pm.  
**Fee:** \$60.

### Fireside Sundays

A good old-fashioned afternoon around the fireplace. Settle for relaxing, entertaining storytelling. Bring your favourite story, song or poem. Help weave the enchantment.

**Dates:** Sundays from Feb. 2 through March 22 (8 weeks).  
**Fees:** \$21/\$35 families,  
1 week \$3/\$5 families.

### An Evening for Lovers & Fighters

Enjoy stories of romance and passion, a cozy fire and refreshments in comfortable surroundings at Barclay Heritage house.

**Date:** Feb. 10  
**Fee:** \$5

For further information phone Ray at 736-7787.



# Into the Black (Continued from Page 5)

need this? Were the young men too foolish?

Eventually, the line started shuffling toward the entrance, and as we drew closer, strange sounds began to emerge. There was a kind of throbbing, a sort of pulsing, a rhythm that sounded more and more ... *pre-industrial*. It began to sound like *jungle noises*, whether I wanted to believe it or not. And sure enough, as I gained the main auditorium and wound my way to the balcony, there they were: down on a stage draped with blood-red fabrics amid masks and potted palms, two dozen men dancing, chanting, and drumming up a storm.

The whole room, in fact, was in a frenzy of swaying and chanting, and my first instinct was to wonder where those tidy men who had been lined up outside had gone. What had happened to them? It was as if they had been swallowed up and replaced by these crazed neo-savages, and I didn't like it one bit. It all seemed inexpressibly hokey, and when hokey theatre announces its designs upon me I can marshal an air of ironic superiority that rarely lets me down. And yet this time, I'll be damned if my toe hadn't already started to tap, my hands already begun to drum out the rhythm on the railing, on my thigh. Here is the moment of greatest concern for critics of all this stuff. One of Stanton's "good ones" about his

experience was "imagine if EST had been invented by twelve-year-old boys," and one does take his point about brainwashing and groupthink and leaving not only your ID but also your sense of humour and your critical faculty at the door when you sign on for an event like this. But in Iron John, Bly says: "change or transformation can happen only when a man or woman is in ritual space. Entering, one first needs to step over a threshold, by some sort of ceremony; and second, the space itself needs to be 'heated.'" A man or woman remains inside this heated space for a relatively brief time and then returns to ordinary consciousness, to one's own sloppiness or dullness."

Well, that space in Tacoma certainly had a threshold, and it certainly was heated. Here I am again, sloppy and dull, but not manifestly the worse for wear. Stanton's own favoured ritual space, the pages of his article in *Esquire* magazine, enfolded a second full-page ad, this one for a palmtop computer by WIZARD. While the love interest gazed on admiringly, the business man operated the machine, and the text promised him "all the power you need to stay on time, on track, and in control." Control was something Stanton admitted he was never ready to give up to the men running his workshop, and though I respect his wariness of bad therapy, I don't think you ever get any good out

of good therapy without loosening up somewhere. Can you ever get a better grip on your ego without letting go a bit of your persona? Can you really shake your Wizard's hand if you're holding a calculator in your own?

The day with Bly and Meade was marvellous. The content will be familiar to anyone who has read *Iron John*, or indeed any of the dozens of books and articles now appearing on 'the male mode of feeling., The fathers have abdicated, the uncles have vanished, the mothers do their best, the boys are wounded. The boys are always wounded, but the wounds are no longer honoured; there are no male initiation rituals to honour the wounds, the wounds are not healed. "That's called a small town," quipped Bly, and as a small-town boy myself, I suddenly thought of Tom Petty's song *Lost in a One Story Town*. The day also made it clear to me why this particular branch of the men's movement is called *mytho-poetic*. For Bly and Meade a story is a storehouse. Unless there is someone to read the poems, recite the myths, tell the tales, and someone to listen to them, plus a general willingness on all sides to discuss the stories and apply them and pass them on, the great male psychic wound rots, festers and erupts in violence without end. When the myths and the poetry are kept in circulation, though, the wound becomes a womb, a place of



healing, the beginning of new life.

And so the bulk of the day was given over to stories. There were two folktales in particular, chosen to illustrate the theory of colour sequences that Bly developed around the red, white, and black horses in Iron John. In the first, the boy fails on his hero journey because he has been following not the male developmental sequence but the female one: white first, then red, then black. This is the Great Mother sequence, understandable in a boy with strong female and weak male role modeling, but still deadly. In the second tale, the boy succeeds on his perilous initiation into manhood because his culture honours the appropriate male sequence: red, white, black. This, in turn, is passion, community, and the turning inward to Grief. It was fascinating but arcane, and I left the workshop feeling almost as skeptical of this colour symbolism as I had been of the drumming at the beginning. I went home and promptly dreamed that a young angry man, standing under a billboard, shot me right in the love handle, whereupon I split in two. The wounded me was carried off in a bright red roadster. An administrator at the college where I work, the epitome of a man 'in the white,' took the ego me along King Street no less, to a sleazy apartment where a huge black guy was laying waste to a closet full of black lingerie with a chain saw.

You can imagine how proud I was to see my psyche working so hard to get the colours right! In

other dreams I've had since then, something new is emerging: there's a group of men, usually anonymous, just there, available as allies when things get rough. Emissaries from the unconscious, stirred into action by myths and poetry.

You don't need to make friends with the men you meet at workshops, or even join groups, in order to get something very powerful from a movement of men determined to construct their lives on some principle other than violence. I know, I know, tell that to the guy with the chain saw. The most valuable thing anybody can get from all this is what people have always gotten from traditions where stories are told and valued, the knowledge that they aren't alone, that others have been where they are and know how it is.

The men's movement is only putting down its roots just now, and the soil is poor. There is a real need for more stories from working men, black men, gay men and, dare I say it, women. Not just any stories, either; the stories have to be true. Corporate North America, to utter a truism, tells stories which on the whole are not true. But here's a story. I was on Wall Street not too long ago, the actual street, along with the other tourists. On the steps of Federal Hall, where George Washington was first sworn in, there is a large statue of the father of America facing out over the street with a look of hope and expectancy. This look is aimed directly at the New York Stock Exchange.

This is a true story. But there is something wrong with this picture. Something needs very badly to get turned around. The stories being told by people like Michael Meade and Robert Bly are as good a place as any to start.

## Healing from Sexual Abuse

With Marcia Jacobs  
(M.S.W., R.S.W.) and  
Sharon Hanley (R.N., S.W.)

### Spring Workshops

#### *Healing from Sexual Abuse Together*

Six sessions for men and women on alternate Tuesdays beginning March 10. An opportunity to experience the support of both men and women in the healing process.

On-going process support group for women healing from sexual abuse.

Dates: Alternate Tuesdays  
7 — 10 pm.

#### *Psyche and Eros: Reuniting with the Sacrificed Feminine*

Dates: March 21 — 22.

A weekend for women healing from sexual abuse. For details call Marcia (732-0918) or Sharon (733-3351).



# About Vancouver M.E.N.

**V**ancouver M.E.N. is a network of volunteers. Our goal is to provide information and services for men's activities in the lower mainland of British Columbia. We believe that at this time in our culture there is a profound need for men to rediscover the roots of masculinity as a positive force in our families and communities. We are dedicated to making available the experience of learning and being in community with other men. We have found drumming, storytelling, poetry, ritual, dance, shared work and the study of mythology to be effective tools to bring men into community. This creation of community enables men to delve into the deeper issues that exist for men today.

*We do not seek to compete with other men's organizations and activities. Rather, we want to support any event or activity that contributes to the psychological, emotional and spiritual growth of men. We want to be able to direct men to services and events specifically targeted for men.*

We organize workshops with leading figures in mytho-poetic men's work, such as Robert Bly, Michael Meade, James Hillman and Robert Moore.

We also organize workshops on relevant themes run by men in BC who donate their time and

expertise so that we can offer these at a very low cost.

We facilitate the creation of small, self-managing men's groups. These are groups of 5 to 10 men who meet regularly to support and challenge each other in leading fully conscious lives. Men's groups are a safe haven to explore the doubts, fears and failures we "normally" keep buried in ourselves, and they provide a place for joyful camaraderie free of competition. On-going men's groups are the most important vehicle we have for healing the isolation men feel and for helping us discover a grounded sense of the mature masculine.

We maintain a centralized directory of men in the lower mainland who want to be in a men's group. When we get 6 - 8 men from the same area we mail a letter to each of them with a list of the others and encourage them to start meeting. We offer each group the Handbook for Starting a Men's Group, free of charge. Call us if you'd like to explore being in a men's group or would like a copy of the Handbook.

We publish a *Directory of Men's Services* in the Lower Mainland. This is distributed free of charge and available at the usual outlets. Contact us if you offer a service or have expertise of specific interest to men and want to be listed in the directory.

If you want to be on our mailing list, write to us or call and leave your name, address, postal code and phone number.

## ***The Mastery***

An intense, explosive, extraordinary three-day experience which has given thousands a renewed awareness of their own creativity, self-expression and aliveness. Risk-taking promotes creativity. The Mastery is about taking the kind of risk that allow you to work outside your present way of seeing and expand beyond your current beliefs.

*If I were to name the major influence on my acting it would have to be Dan Fauci and the Actor's Institute.*  
Ted Danson, star of *Cheers*

*If you are not dangerous, you're dead.*  
Dan Fauci

**Next Mastery Dates:**  
January 31 — February 2,  
March 20 — 22, 1992

Free Introductory Evenings

For more information please call Hank Melanson at 739-8494.





As men in our culture begin to reach out, to communicate, to recover our life-giving masculine potentials [mature masculinity as distinguished from infantile patriarchy], we face rugged challenges in our relationships and our families, while squarely facing up to the truths of our culture's increasing destruction of Earth's health. In so many ways now, men are waking up, together learning to really be protectors of life, lovers of life, creators of life and knowers of life.

As ThunderStick is a community hearth around which we can tell our stories and 'shoot the shit' a little, I felt it would be a good place to let you know about the many new books and tapes relevant to men's soulwork. Most of them are in stock now, and we at Banyen are pleased to reserve any of the future publications for you.

ROBERT BLY'S CASSETTE TAPES are becoming many! Some of the titles are *Into the Deep*; *Iron John and the Male Mode of Feeling*; *Iron John, the Story*; *Male Naivete and Giving the Gold Away*; *Men and the Wild Child*; *The Red, White & Black Roads*; *Men and the Wound*. Bly (the poet), James Hillman (the psychologist), and Michael Meade (the drummer & storyteller) are together on *Men and the Life of Desire*, an extraordinary 4 tape set of a Day for Men. Another new tape set from Bly & Meade is *The Inner King and Queen*.

ROBERT BLY HAS WRITTEN a series of poems to accompany exquisite photographs of Pompeii, in the gifty gem *Angels of Pompeii*. His rendering of the poetic Thoreau (*The Winged Life*) will be in paperback in March. His own *American Poetry: Wildness and Domesticity* is now in paper, and his watershed work *Iron John*, whose runaway popularity was a surprise to all, having sold over half a million copies in a year, will finally be in paperback in February.

THE RAG AND BONE SHOP OF THE HEART: POEMS FOR MEN, edited by Bly, Hillman, & Meade, will be out in April--it brings together the poetry these men love to read at men's gatherings: Yeats, Stafford, Blake, Lawrence, Rumi, and so on. Another 'muscular' new book will be the collaboration between Hillman and Michael Ventura called *We've Had Psychology a Hundred Years--And the World's Getting Worse*--their street-fighting critique of the apologetic narcissism which they say characterizes our human potential culture, where we 'heal our inner child' while drug lords take over the streets. It's a call to give

psychology some public 'balls.'

ROBERT MOORE, the archetypal heavyweight, is a brilliant teacher. His *King, Warrior, Magician, Lover: Rediscovering the Archetypes of the Mature Masculine*, is now in paperback, and the first of his larger volumes--*The King Within: Accessing the King in the Male Psyche*--will be out in February. The inner King integrates power and nurturing, firmness and caring, courage and creativity, self-affirmation and self-sacrifice.

Among the many other books, let me help you select just a few which you might actually use. David Gilmore's *Manhood in the Making* is an important cross-cultural anthropology of 'manhood.' Guy Corneau's *Absent Fathers, Lost Sons* is a heartfelt exploration by a French-Canadian Jungian analyst who will teach in Vancouver again in April. Richard Heckler's *In Search of the Warrior Spirit* recounts a year in which Green Berets were taught meditation and awareness disciplines, and conveys much of 'the culture.' Alexander Mitscherlich's *Society Without the Father*, highly recommended by Robert Bly, will be available soon. Jungian Eugene Monick has two strong books: *Phallos: Sacred Image of the Masculine* and *Castration and Male Rage: the Phallic Wound*. And Celtic scholar John Matthews has edited a collection called *Choirs of the God: Revisioning Masculinity*, which contains some juicy and challenging work.

AS MEN'S GROUPS GROW AND DEEPEN, books appear! Wayne Liebman's *Tending the Fire: The Ritual Men's Group* is published by Bly's Ally Press, and is well worth your time. And Bill Kauth, co-founder of the New Warrior Training, has written a guide to men's groups called *A Circle of Men*, due in February. Tom Daly, director of the Men's Council Project, says this is "the best book there is on running men's groups--a real treasure trove of information and activities."

Keith Thompson has edited a great collection of writings for the New Consciousness Reader series, called *To Be a Man: In Search of the Conscious Masculine*. It's a reader, full of bite-sized writings covering a wide spectrum of men's issues--astutely chosen and thoughtfully woven together. Elder Jungian John Weir Perry's *Lord of the Four Quarters: The Mythology of Kingship* has finally been republished in paper, after Moore, Meade, & friends have been praising it for years.

**Banyen Books, 2671 West Broadway, Vancouver, B.C. V6K 2G2**

Phone & Mail orders are welcomed, Visa or MC are OK. Phone (604) 732-7912.



# Events Calendar

## January

### *Finding Your Muse*

Workshops for men and women.  
Jan. 18, Feb. 29, Mar. 24. Call  
for details: 985-5168.

### *An Evening of Drumming*

Last Wed. of every month,  
beginning Jan. 29: Feb. 26, Mar.  
25, April 29.

## February

### *Fireside Sundays*

For men and women. Settle in for  
relaxing, entertaining storytelling.  
Sundays from Feb. 2 thru Mar.  
22.

### *Chakra Dance Meditation*

For men and women.  
Sun. Feb. 9, 9:00 am — 5:30 pm.  
Call Lizanne Fisher: 732-0659.  
See enclosed ad.

### *An Evening For Lovers & Fighters*

For men and women. Enjoy  
stories of romance and passion:  
Mon. Feb. 10.

### *Storytelling and Dervish Turning*

A celebration for men and  
women. Valentines concert with  
Roots and Wings, and Brian  
Burke. Love stories; sacred, crazy  
and otherwise. Fri. Feb. 14,  
8:00pm at Hycroft Manor. Fee  
\$12, tickets at Banyen Books &  
Shared Vision.

### *The Ritual of Becoming Male*

An experiential workshop for men.  
Feb. 14 — 16. See enclosed ad.

### *Enter Into The Mystery*

A workshop for men and women.  
Feb. 22 from 10 — 5:30.  
See enclosed ad.

### *Storytelling Workshop*

For men and women. Successive  
Sats. from Feb. 29 thru Mar. 14.  
See enclosed ad.

### *Masculine Rediscovery*

A day for Men.  
Sat. Feb. 29, 9 am — 5:00 pm.  
See enclosed ad.

## March

### *Relating to the Goddess Within*

For men and women: March 2.  
See enclosed ad.

### *The Male Muse*

A how-to storytelling workshop  
for men.  
Sat. Mar. 7, 9 — 5:00 pm. at  
Klee Wyck in West Vancouver.  
Offered regularly. Fee \$70, or  
pay as you can. Call for details:  
985-5168.

### *Healing from Sexual Abuse Together*

Six sessions for men and women  
beginning Mar. 10.  
See enclosed ad.

### *Workshop for Men and Boys Together*

Mar. 14, 10 am — 10:00 pm.  
Sunshine Coast. Fee \$15.  
See enclosed ad.

### *First Annual Vancouver Storytelling Festival*

For men and women. Mar. 19  
thru 22. Venues throughout the

City. Watch for details in local  
media and on posters.

### *Exploring a Deeper Masculinity: A Weekend Gathering For Men*

Friday Mar. 27 to Sunday March  
29. See enclosed ad.

## April

### *Mothers and Sons, with Guy Corneau*

A weekend workshop for men.  
Sat. & Sun. April 4 — 5,  
Leslie J. Williams Hall  
3851 Willow St. at 23rd,  
10 am — 6:00 pm.

### *Mothers and Sons, with Guy Corneau*

A weekend workshop for mothers  
Sat. & Sun. April 11 — 12  
Leslie J. Williams Hall  
3851 Willow St. at 23rd,  
10 — 6:00 pm.

### *Lecture series for men and women with Guy Corneau:*

#### *1) Mothers and Sons: The War of Love*

Fri. April 3, 8:00 pm. Robson  
Sq. Conference Centre. Fee \$15.

#### *2) Men and Women:*

##### *The Impossible Couple*

Fri. April 10, 8:00 pm, Robson  
Sq. Conference Centre. Fee \$15.

## Ongoing Events

### *Men's Wisdom Council*

Meets the second Wednesday of  
every month. Feb. 12, Mar. 11,  
April 8.  
2021 Columbia St. at 5th.  
\$3 to \$5 at the door.



Meetings begin at 6:45pm with 20 minutes of drumming.

### *Myths after Midnight*

4 to 6 times a year to coincide with important earth festivals.

### *The Vancouver Storytelling Circle For men and women.*

Meets monthly for informal storytelling concerts, called Cric-Cracs. Everyone welcome to listen and tell. Only \$3. Call Nan Gregory for info and newsletter: 228-1450.

## **Regional Events**

### **Victoria**

#### *Island Men's Network Drop-in Meeting*

Experience a different way of being male! Talking stick format. 4th Mon. of every month: Jan. 27, Feb. 24, Mar. 23, 7 — 9:30 pm Camosun College, Portable A. Call Jim Richardson: 383-7664

#### *Men's Drumming Drop-in*

Discover your wild tribal spirit and a rhythm with your brothers. 7 —

9:30 pm, every second

Monday: Jan. 20, Feb. 3 & 17, Mar. 2, 16 & 30, April 13 & 27.

At the shelter by the Beacon Hill flag pole. call Saul Arbess at 380-9901 for details.

### *Men's Gathering*

All men are invited to an outdoor gathering run by Island Men's Network and held each solstice or equinox. Goldstream Park, at the shelter. Call Ernie Ogilvie: 477-8078.

### *Men's Poetry Night*

Men sharing poetry. Once a month. Call Mike Doyle 595-5006 for location and next date.

### *Men's Collective on Social Issues*

Meets monthly. Call Joop at 388-4748 for date and location.

### **Oregon**

#### *T'ai Chi and Holotropic Therapy for Men*

April 2 to 5, Brighton Bush Hot Springs, Oregon. For info call Ed Hoeppner: 335-23416.

**The staff of Thunder Stick would like to thank the following people for their involvement in the publication during 1991.**

Brozak, John  
Bertrand, Ricki  
Brett, Evan  
Calvert, Neall  
Davies, Mark  
Dent, Ken  
Donaldson, James  
Dowden, Graham  
Evans, Don  
Haggart, David  
Halpin, Nick  
Hopkins, Paul  
Houff, Julie  
Hyrenko, David  
Keenhan, Terry  
Laird, Ross  
Leach, John  
Marshall, Bruce  
Marshall, Tricia  
McKegney, Doug  
Milsum, John  
Moustafa, Gamal  
Myers, Michael  
Pickering, John  
Rankin, Michael  
Rath, Dean  
Raynolds, Mike  
Read, Stephen  
Roy, Merv  
Ryon, Neall  
Staff of Banyen Sound  
Struyk, Emile  
Swanson, John  
Talbot-Kelly, Michael  
Watson, Phil  
Yungwirth, Tom  
Zetler, Frank

*And, of course, our readers.*

### **Gender Bias Committee**

Have you been discriminated against on the basis of Gender bias by the Judiciary in the awarding of child custody? Would you like to promote a healthier process in dealing with the rights of the child to have both his/her parents in his/her life after marital break-up? I am interested in meeting men and women in order to make a presentation in front of the B.C. Law Society Gender Bias Committee in the middle of January.

To send or receive more information please call Richard Pachler at 988-5717 or fax 988-5720.



### Three Wishes

That I may grow  
another room (hidden from all)  
into which I step and leave behind  
where the neighbourhood  
skateboards prowl  
and the citizens  
writhing sea to sea  
write their MPs.

For my neighbour:  
that he might hold his rearview  
mirror less lovingly  
as he wipes his car today;  
that he direct himself away  
from mechanization and  
spin inward, elsewhere  
and come to greet me then;  
that we could speak, and I perhaps  
would know him better

I travel to work  
and I see from the train  
a man working construction below.  
I cannot see his face,  
he is only inches tall,  
His arms held high in the air hour after hour  
receiving loads of steel  
from the cranes above.  
I wish him to be  
an archangel of happiness toward which  
the burden of our hearts may start to flow.

Dale Zieroth

from *The Weight Of My Raggedy Skin*  
Polestar Book Publishers

## A Plea

*Thunder Stick* is in need (dare we say *dire need*) of volunteer staff to help design, edit and produce the journal. Our production staff is quite small, and we are looking for hardy souls willing to donate roughly 6 hours per month to assist in putting the publication together. We are especially hopeful in finding someone (or some two) with production experience in Ventura and computer design expertise. If you are interested, please call 290-9988, leave a message, and someone will get back to you. Thanks very much.

### Join Thunder Stick's Distribution Network

We are seeking men to help us distribute *Thunder Stick* to men's groups, therapists, body workers, health food stores, community centres, book stores, restaurants, libraries, churches and universities. We are seeking men to help us with distribution in the lower mainland as well as throughout British Columbia and the rest of Canada.

Minimum volume we can send is a bundle of 25.

Call (604) 290-9988 or write:

*Thunder Stick*  
3392 West 34th Avenue,  
Vancouver, BC  
V6N 2K6

### You want to be in a men's group?

Who do you call?

Lower Mainland:  
Vancouver MEN, 290-9988  
Vancouver Island:  
Jim Richardson, 383-7664  
Fraser Valley (East of Surrey):  
Evan Brett, 534-0205  
Sunshine Coast:  
David Evanson, 886-9135



# Keep Thunder Stick Growing

Volunteer labour produces the articles and design for *Thunder Stick*. However, the production and mailing costs are covered by donation and advertising. To continue publishing *Thunder Stick*, your donation or paid ad would be greatly appreciated.

Mailing address:

*Thunder Stick*  
3392 West 34th Avenue  
Vancouver, B.C.  
V6N 2K6



Above is an Australian Aboriginal Thunder Stick used in religious and initiation rites.

## Men's Wisdom Council

Starting in February the Wisdom Council will meet at a new time and date. The second Wednesday of every month, Feb. 12, Mar. 11, and April 8. The location is still 2021 Columbia St. at 5th.

### David Dale

*Forced to abandon him  
by a grade one teacher who  
could not accept  
two boys with the same name, I  
accepted  
my second. I think of David  
as a skin dropped, a ball  
lost in the summer grass.*

*My parents often spoke of him  
or mouthed my new name  
as if I were a guest  
and they were waiting politely  
for his return*

*— because what faults I had  
could never spring from him.  
Well, did he grow up  
through change, embarrassment,*

*and try to speak the lines  
reserved after all for him? He  
never did.*

*When I meet him now  
at dawn or just before sleep, he  
stands  
speechless although I know he  
wants from me  
more than words.*

*Lately, when I cut myself  
on paper, and the sharp red line  
wells over  
and falls, his young mouth  
is pressed against my hand.*

Dale Zieroth  
from *The Weight Of My Raggedy Skin*  
Polestar Book Publishers



# Directory of Services for Men

Sponsored by Vancouver Men

## Table of Contents

Men's Groups  
Resources for Men's Groups  
Men's Events  
Resources in Canada & U.S.A.  
Assaultive Men  
Sexual Abuse  
Sexual Preference Resources  
Private Practitioners  
Legal  
Emergency Shelters  
Prisons/Release Programs  
Men's Magazines

*Note: Services for Men was developed in response to a growing need expressed by men to know about resources for men in the Lower Mainland of British Columbia. The fact that an agency or person is listed here does not imply that the editors or Vancouver M.E.N. approve or recommend the service provided by that agency or person, and conversely the exclusion of an agency or individual from this directory does not imply any disapproval.*

*We have taken care to achieve accuracy. Since community services change so rapidly, however, some omissions and mistakes are inevitable. We need to update this directory continuously, so please call us with new information or updates on existing information. Additions or changes should be communicated to Vancouver M.E.N. at 290-9988.*

*This directory was compiled by Dwight Moore and Les Leader.*

*The assistance of Information Services Vancouver with information and advice is gratefully acknowledged.*

## Men's Groups

**Vancouver M.E.N.**  
Tel: 290-9988  
Telephone to join a men's group in and around Vancouver. Leave a message and we will get back to you.

**Handbook for starting a Men's Group**  
Free to men forming groups in Lower Mainland.  
Tel: 290-9988

**Family Services of New Westminster**  
For Men Only group; and  
Dealing with Anger: For Men

Tel: 525-9144 Contact: M. Raynolds  
An opportunity for men to look at their emotions and share experience. In a group of peers, men can safely examine issues such as anger, intimacy, friendship, family involvement, jealousy, loss, feminism, decision-making, etc.

**Richmond Family Services Men's Group: For Men Only**  
Tel: 278-4088 (details as above)  
Peach Arch Community

**Burnaby Family Life Men's Support Group**  
Tel: 731-7040, 299-9736  
Contact: Garry Davey

**Single Parents Support Groups**  
Tel: 988-5281  
North Shore Family Services

#303, 126 E. 15th Street,  
North Vancouver  
Professionally led mutual support groups for single parents on the North Shore.

**Today's Man; Brothers In Arms**  
PD Seminars  
Tel: 247-9211  
Contact: Jim Sellner,  
Gabriola Island

**Directed Experiential Men's Groups**  
Tel: 381-1469  
Contact: Frank Quincy

**Single Fathers Canada**  
Tel: 988-5717  
Contact: Rich Pachler,  
P.O. Box 16042, 3107  
Mountain Highway  
North Vancouver, BC V7J 3S9



**Men's Action Group in support of feminist concerns**  
Tel: 576-9706  
Contact: Don

## ***Resources for Men's Groups***

Gervase Bushe facilitates men's work and provides group building events to suit your group's needs. \$50 per session.  
Tel: 251-5120

William Mansfield runs men's groups on Saltspring Island.

Chris Jones, an initiate of the Red Cedar Circle, teaches native drum making. Reasonable rates.  
Tel: 737- 4339

## ***Men's Events***

**Vancouver MEN:** recorded message with upcoming events in and around Vancouver  
Tel: 290-9988

**Sterling Men's Weekend**  
Represented locally by the Sterling Men's Divisions of Vancouver

Tel: 874-8446

Fax: 874-3918

Regional coordinator: Rick Russell

731-9221 or 879-4007

New office: #104—1715 Cook Street, Vancouver, BC V5Y 3J6

Men's Weekend is an intensive 48 hour experience of initiation for 200 men now given twice a year in the Vancouver area. Graduates can join a men's team of 6 to 12 men putting the weekend into action, in a wide

variety events organized by the Sterling Men's Divisions, including wilderness leadership retreats and community service.

## ***Resources in Canada and the United States***

### ***Canada***

**Island Men Network**

Contacts:

Mike Doyle, 595-5006

Ernie Ogilvie, 477-8078

Jim Richardson, 383-7664

Fax to Ernie Ogilvie, 477-4451

35 Cambridge Street, Victoria, B.C. V8V 4A7

**Toronto Men's Clearinghouse**  
c/o Greg Barsoski,  
104 Spencer Avenue, Toronto, Ontario, M6K 2J6

**Kingston Men's Conference**

Tel: (613) 542-1136

Contact: Steve

99 York Street, Kingston, Ontario

### ***The United States***

**Seattle M.E.N.**

Tel: (206) 285-4356

602 West Howe Street, Seattle, WA 98119

**Limbus**

Tel: (206) 463-9387

Contact: Michael Meade

P.O. Box 364, Vashon, WA 98070

**Ally Press**

Tel: (800) 729-3002

524 Orlean Street, St. Paul, MN 55107

**Austin Men's Center**  
Tel: (512) 477-9595  
P.O. Box 26280, Austin, TX 78755

**The Dancing Ground**

Tel: (415) 236-2101

Contact: Martin Keough

Box 2645 Berkeley, CA 94702

**Men's Council Project**

Tel: (303) 444-7797, 444-3473

Contact: Tom Daly & Jeffrey

Duvall P.O. Box 17341 Boulder, CO 80301

**Rocky Mountain Men's Center**

Tel: (719) 570-0979, (303)

770-1182

P.O. Box 6274 Colorado

Springs, CO 80934

**Akron Men's Council**

Tel: (216) 666-8185

Contact: Marc Braun

3966 West Bath Road, Akron, OH 44333

**Twin Cities Men's Center**

Tel: (612) 822-5892

3255 Hennepin Avenue South, Suite 45, Minneapolis, MN 55408

## ***Outside of Canada & U.S.A.***

### ***Australia***

Mal McCouet, Dept of Social Work, University of Queensland, St. Lucia 4075, Brisbane, QLD, Australia.

### ***New Zealand***

Rainer Huebner, Mana Retreat Center, Manaia Rd., Coromandel



## ***Assaultive Men***

### **Assaultive Husbands Project**

Court ordered treatment program for men. Referrals made through Greater Vancouver Family Courts. For information regarding referral, contact either:  
Jim Browning, Tel: 738-2154 or  
Dale Trimble, Tel: 736-3213.

### **Family Services of Greater Vancouver**

Family Life Education: Anger Management,  
Men in Relationships.  
Tel: 731-4951  
Contact: Renee Beauchamps

### **Family Violence Intervention Project**

Tel: 731-4951  
Contact: Janice Bell  
12 week intervention project for men who batter but are not in the criminal justice system. New groups start every four months; sliding scale.

### **North Shore Family Services Alternatives to Violence for Men**

David McSherry  
Tel: 988-5281  
North Vancouver: Steven Kelan  
Tel: 926-7851  
West Vancouver: open ended group, 24 weeks participation encouraged.  
Assessment fee \$40, group fee: \$200 for 12 weeks. Priority to North Shore residents.

### **SHARE Society, Coquitlam**

Tel: 931-3110  
Contact: Susan Wiggins

### **Burnaby Family Life Alternatives to Violence for Men**

Tel: 229-9736

### **Helping Spirit Lodge Native Education Center Native Family Violence**

Counselling—for Native men  
Tel: 873-3761  
285 E. 5th, Vancouver

### **Chris Thompson**

Groups for sexually offending men and for batterers.  
Tel: 660-6834

## ***Sexual Abuse***

### **Vancouver Society for Male Survivors of Sexual Abuse**

Tel: 682-6482  
Contact: Don Wright (Director)  
827 Hamilton Street Vancouver,  
B.C. V6B 2R7  
Non-profit society to provide counselling and support for male survivors through individual and group counselling; and through outreach to the community.

### **SARA (Sexual Assault Recovery Anonymous)**

Tel: 584-2626, 584-2888  
Non-profit society for survivors of childhood sexual abuse. Offers peer-related self help groups for adults both male and female. All inquiries and meetings are completely confidential and first names only are used at the group level. Group meetings throughout the Lower Mainland. Also offers two support groups for adult male survivors.

## ***Sexual Preference Resources***

### **Gay and Lesbian Center**

Tel: 684-6869  
1750 Bute Street, Vancouver

### **Gay and Lesbian Educators of British Columbia**

Tel: 684-2127  
Contact: Keith Jarvis  
Meets second Wednesday of every month. Support for gay and lesbian teachers, efforts made to educate teachers and the public. There is no pressure for a teacher to come out or be out.

### **Hominum**

Tel: 684-6869  
Support group for gay men who are married, separated or single. Inquiries are referred to a member of the outreach committee. The outreach approach may progress from a telephone contact or non-threatening personal meeting to an invitation to a weekly group meeting or a monthly potluck supper. Newcomers are not pressured to join or to participate in discussions.

## ***Private Practitioners***

**Bill Coleman, Ph.D. R. Psych.**  
Psychologist, Tel: 684-7755

Gay men: relationships and coming out. Men who are sexual offenders and victims of sexual abuse. Assessments for criminal offenders. Issues related to AIDS.



**Earl Goldstein, MSW**

Tel: 738-2177

Works with male survivors of sexual abuse, sexual orientation issues, sexual dysfunction, same sex relationship counselling.

Conducts two psychotherapy groups for gay men.

**Anthony Hamilton**

Counselling for men

Tel: Van. 731-9668,

on Pender Island 629-3036

**Les Leader, Ph.D., R. Psych.**

Psychologist. Tel: 222-1116

Men's issues and male survivors of sexual abuse.

**Sequoia Thom Lundy, M.A.**

Tel: 1-800-800-8486

#120, 1857 W. 4th Avenue

Vancouver, B.C., V6J 1M4

Stress management and health promotion counselling to individuals and small group classes. Learn and share

relaxation skills such as gentle yoga, guided imagery, toning/chanting, meditation, and nurturing massage.

Brochure available.

**Lee Nicholas**

Tel: 222-2838

Domestic violence, sexual dysfunction, men and pornography.

## ***A Few Pointers on Selecting a Practitioner***

Choosing a practitioner can be a confusing task. As with any type of service, there are some basic questions that can assist you in making an informed choice. Ask yourself: What are the critical issues and/or desired results for which you would like to obtain help? Do you have a preference regarding the type of therapeutic approach? Are there particular times of the day or week that would be best for you in arranging an appointment? Is there coverage offered by your insurance, health care plan, employee assistance program or compensation? With the above in mind, select two or three practitioners and call for a short telephone interview. Briefly describe your issues or goals and ask if the practitioner is skilled in these areas. Ask a few questions about the practitioner's background and practices.

What therapeutic approaches and techniques does he most frequently use? What are his professional qualifications and credentials? Is he registered with or a member of a professional association? How will goals be established? How will you know when therapy is complete? What arrangements can be made for paying fees? Will the provider accept the type of insurance that you have? What are the practitioner's expectations of payment if you have to cancel or miss an appointment? Will there be an opportunity after the first or after a few sessions to review how things are going and whether to continue? Is there a waiting list? If so, how long before the first appointment? After talking with a potential practitioner, ask yourself: Did you feel a sense of confidence in this person? Did his

approach seem to make sense to you?

Some practitioners are registered with professional regulatory bodies established by provincial law. This means that they have been approved by an independent body which is also able to investigate any complaints of improper practice. Other practitioners may belong to associations which set standards for their members. You may wish to ask practitioners about their affiliations in your initial phone interview. After your initial phone interview don't necessarily make a decision, but take some time to consider your feelings towards this person and to consider the information you obtain. You might want to call back later with your decision or for more information—that should be fine.



**Stephen Read**

Tel: 736-3249

Counselling in life transition, grief, loss. Uses poems, stories, bodywork, guided imagery, as well as "normal" counselling methods.

**Derek Riddler, Registered**

**Clinical Counsellor**

Tel: 372-9750

Counselling support service for men undergoing individual or relationship problems.

**Sandy Siegel, Ph.D.**

Tel: 321-8201

Special interest in males partners of female survivors of sexual abuse. Ongoing groups.

## **Legal**

**James Martin (Attorney)**

Tel: 987-5297

Men's custody issues

**FACTS (Families Acting and Caring Together)**

Tel: 521-5774

Support group for fathers and mothers involved in custody disputes. Aids and assists people dealing with the court system who are concerned with the welfare of their children.

Involved in developing statistics and research. Meets once a month at Douglas College.

## **Emergency Shelters**

**Catholic Charities Men's Hostel**

Tel: 684-7610

Offers emergency shelter for transient men at 828 Cambie

Street, Vancouver. Can accommodate 76 residents. Admitting hour from 4 to 11 p.m. nightly. Admission by referral from the Ministry of Social Services and Housing.

**Central City Mission**

Tel: 681-9111

233 Abbott Street, Vancouver  
Special care facility for long term care. 3 month residential alcohol rehab program.

**Dunsmuir House for Men**

Tel: 681-3405

500 Dunsmuir Street, Vancouver  
Provides 198 bed shelter for men 18 years and over. Semi-permanent and transient beds. Referrals preferred. Recreation facilities and meals provided.

## **Prisons/Release Programs**

**B.C. Borstal Association**

Tel: 879-3224

Contact: Jack Cooper  
#202-2425 Quebec Street, Vancouver  
Inmate visiting in provincial and federal institutions, providing information and counselling/release planning assistance. Operates a post-release halfway house for young adult male offenders (18—23 yrs), on day parole or full parole and mandatory supervision. Older adult males accepted on a case by case basis.

**Hobden House**

Tel: 585-4493, 872-5651  
12817—104 Avenue, Surrey

Fourteen bed residential facility for men released from a federal institution, providing a bridge before entering the wider community. 24-hour supervision with structured program.

**National Congress of Men**

Tel: (602) 840-4752, (602) 328-4377

Washington, D.C.

Operates a post-release halfway house for young adult male offenders (18—23 yrs), on day parole or full parole and mandatory supervision. Older adult males accepted on a case by case basis.

## **Men's Magazines**

**Thunder Stick**

Call (604) 290-9988

3392 W. 34th Avenue,  
Vancouver, B.C. V6N 2K6  
The journal of Vancouver  
M.E.N.

**Island Men**

35 Cambridge Street,  
Victoria, B.C. V8V 4A7  
Mytho-poetic men's perspectives.

**Man!**

1611 W. 6th Street,  
Austin, TX 78703  
Men's issues and relationships, with a special focus on co-dependency and addiction issues. Publication of the Austin Men's Center.

**Men Talk**

3255 Hennepin Avenue S.  
Suite 45, Minneapolis, MN,  
55408  
Mytho-poetic and  
socio-political-economic



perspectives. Publication of the  
Twin Cities Men's Center.

**Men's Council Journal**

P.O. Box 4795 Boulder, CO,  
USA 80306

Mytho-poetic men's  
perspectives. Publications of the  
Men's Council Project in  
Boulder.

**Men's Studies Review**

Jim Doyle

P.O. Box 32, Harriman, TN,  
USA 37748

A scholarly journal of academic  
research on men.

**Merge**

P.O. Box 9065 Station E,  
Edmonton, AB, T5P 4K1

**M/R Men's Report Center  
for Men's Studies**

2606 Dwight Way, Berkeley,  
CA, USA, 94704

A review of research and opinion.

**The Talking Stick**

Frederick, Maryland  
Bruce Barth

**Wingspan**

Editorial inquiries (617)  
282-3521

P.O. Box 1491,  
Manchester-by-the-Sea, MA,  
USA 01944.

Mytho-poetic men's perspectives

**Computer Bulletin  
Boards**

**Men's Net**

Tel:(413) 586 5980

P.O. Box 627 Northampton,  
MA, USA 01061

**Mens Net**

Tel: (904) 760-4780

Ron Mazur

P.O. Box 4181, Ormond Beach,  
FL. 32175

**Father Board**

Tel: (813) 785-3243





Vancouver M.E.N. Presents



# GUY CORNEAU

Spring Lectures & Workshops

April 3-12, 1992

**LECTURE**

**#1**

## **MOTHERS & SONS: The War of Love**

**Friday, April 3 \$12. Robson Square Conference Centre 8 p.m.**

Mothers and sons need to separate, and the love-story between them has to end—especially difficult when the father is absent. This lecture looks at some aspects of this struggle — guilt, overprotection, repressed rage, the frustration of basic needs in both mother and son—and some ways through this struggle for territory.

**WORKSHOP**

**#1**

## **MOTHERS & SONS: For Men Only**

**Saturday & Sunday, April 4 & 5 10 a.m. - 6 p.m.**

Men will learn to recognize what belongs to the past relationship with the mother in their actual relationships with women. *Issues:* autonomy, separation, aversion (saying no), sexuality, guilt. Limited enrollment.

**LECTURE**

**#2**

## **MEN & WOMEN: The Impossible Couple**

**Friday, April 10 \$12. Robson Square Conference Centre 8 p.m.**

Too much mothering. No warmth from the father. Men and women come very differently to the couple. Full of hopes, magically in love, powerful and generous in the beginning — why have boredom and meanness taken over? Is there a way out? What is the way towards a genuine adventure in intimacy?

**WORKSHOP**

**#2**

## **MOTHERS & SONS: For Mothers of Sons Only**

**Saturday & Sunday, April 11 & 12 10 a.m. - 6 p.m.**

Mothers will learn to differentiate in themselves the voice of the woman from the voice of the mother. An opportunity to share the ordeals of past or current family life with other mothers. Limited enrollment, with scholarships available (up to full tuition), especially for single mothers of sons.

### **WORKSHOPS**

**FEES:** \$160 (before March 14, \$180 after) includes April 3 Lecture #1, mandatory for wksp. participants.

**TICKETS:** Vancouver M.E.N., 3392 West 34th Ave., Vancouver, B.C. V6N 2K6

**PLACE:** Leslie J. Williams Hall, 3851 Willow St. (at W. 23rd Ave.)

*Bring photos & objects symbolizing the relationship (or lack of it) to a personal mother or son.*

GUY CORNEAU, last in Vancouver in June, 1991, is the author of *Absent Fathers, Lost Sons* (Shambhala, 1991). He is a graduate from the C.G. Jung Institute in Zurich, and has been a Jungian analyst in Montreal. Currently he lectures on masculinity in the U.S., Canada and Europe, and is writing his second book, *Mothers and Sons: The War of Love*.

**For More Information: 290-9988** Lecture tickets: Banyen Sound & others T.B.A.